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ABSTRACT

This report presents a synthesis of John Dewey's concepts of man-to-man speech-communication located in numerous speeches and in other relevant Dewey writings. The communication theories are fcrmulated in a verbal model and related to college level speech-communication education. Dewey's views of communication as cooperative, communal phenomena are examined in a nine-aspect transactional model. His writings reflect concern for the notion of community and democratic processes. The author notes that Dewey's model provides a unique hypothesis for speech educators and researchers which should be applied in transactional classroom situations and tested for empirical significance. A list of texts and references used are included. (RL)

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FINAL REPORT

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A STUDY TO RELATE THE THEORIES OF JOHN DEWEY TO COLLEGE LEVEL SPEECH-COMMUNICATION EDUCATION

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I. Summary

A. Purpose and scope of the study

The purpose of this study was to relate the communication theories of John Dewey to college level speech-communication education. The study was exploratory. It was limited to speech texts citing Dewey and relevant Dewey writings.

B. Objectives

Objectives were to locate Dewey's communication theories, synthesize them, and relate them to college level speech-communication education.

C. Method

Dewey's method of inquiry and critical analysis was used.

D. Findings

Dewey viewed speech-communication as a necessary condition for democratic living. Ultimately, he characterized it as transaction. In earlier writings, he theorized about nine aspects of the communication processes. The aspects synthesize into a model of a communication event. Dewey's theories provide a dynamic model for college level speech communication education.

E. Conclusion and Recommendations

Dewey's transactional process model provides a hypothesis for speech educators and researchers. It should be tested empirically.

II. Introduction

A. Purpose of the Study

Experts at the frontiers of speech-communication research have indicated a need for a more accurate model of processes involved in man-to-man communication.[1] John Dewey was also concerned with processes of human communication. Therefore, the purpose of this study was to relate theories of John Dewey to college level speech-communication education. The nature of the study was necessarily exploratory as no one has previously attempted to relate Dewey's theories in this way. The study was limited in scope to contemporary college speech texts citing Dewey and Dewey writings relevant to human communication.

B. Objectives

The objectives of the study were to:

1. Locate Dewey's theories relevant to man-to-man speech communication.
2. Synthesize these ideas in a verbal model.
3. Relate Dewey's theories to college level speech-communication education.

III. Method

A. General procedure

Dewey's method of inquiry and analytical thinking was used.

B. Sources of data for the study

1. College speech texts

Quotations from Dewey and references to his theories were located in the following college speech texts.

Andersen, et. al., The Speaker and His Audience, Harper, 1964.
Auer, Introduction to Research in Speech, Harper, 1959.

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[1] Paul E. Ried, (ed.), The Frontiers in Experimental Speech-Communication Research, (Syracuse, N. Y.: Syracuse University Press, 1966), passim.

Baird, Rhetoric, A Philosophical Inquiry, Ronald, 1965.
Baird and Knower, General Speech, 3rd ed., McGraw-Hill, 1963.
Bormann, Theory and Research in Communicative Arts, Holt, 1965.
Bryan, Dynamic Speaking, Macmillan, 1962.
Bryant and Wallace, Oral Communication, 3rd ed., Appleton-Century, 1962.
Buehler and Linkugel, Speech: A First Course, Harper, 1962.
Crandell, et. al. Speech: A Course in Fundamentals, Scott-Foresman, 1963.
Crocker, Public Speaking for College Students, 4th ed., American, 1965.
Dance, The Citizen Speaks, Wadsworth, 1962.
Dickens, Dynamic Communication, 2nd ed., Harcourt, 1963.
Ewbank and Auer, Discussion and Debate, 2nd ed., Appleton-Century, 1962.
Gray and Wise, Bases of Speech, 3rd ed., Harper, 1959.
Gulley, Discussion, Conference, and Group Process, Holt, 1963.
Gulley, Essentials of Discussion and Debate, Holt, 1964.
Haiman, Group Leadership and Democratic Action, Houghton-Mifflin, 1951.
Hayakawa, ed., Language, Meaning, and Maturity, Harper, 1954.
Hayakawa, ed., Our Language and Our World, Harper, 1959.
Lawson, Theory and Technique of Playwriting and Screen-writing, Putnam, 1949.
Monroe, Principles and Types of Speech, 5th ed., Scott-Foresman, 1962.
Monroe and Ehninger, Principles of Speech, 5th ed., Scott-Foresman, 1964.
Oliver and Cortwright, New Training for Speech, Dryden, 1951.
Oliver, et. al., Communicative Speech, Holt, 1962.
Parrish, Reading Aloud, Ronald, 1953.
Rahskopf, Basic Speech Improvement, Harper, 1965.
Sarett, Basic Principles of Speech, Riverside, 1958.
Thonssen and Gilkensen, Basic Training for Speech, Heath, 1953.
Utterback, Group Thinking and Conference Leadership, Holt, 1964.
Van Riper and Brown, Speech and Man, Prentice-Hall, 1966.
Wagner and Arnold, Handbook of Group Discussion, Houghton-Mifflin, 1965.
Walter and Scott, Thinking and Speaking, Macmillan, 1962.
Wilson and Arnold, Public Speaking as a Liberal Art, Allyn-Bacon, 1964.
Zelko, Successful Conference and Discussion, McGraw, 1957.

2. Dewey publications cited in speech texts

A study was made of the following Dewey works cited in the above speech texts. (Dewey works were studied and are listed in order of publication.)

How We Think, 1st ed., Heath, 1910.
Democracy and Education, Macmillan, 1916.
Reconstruction in Philosophy, Holt, 1920.
Human Nature and Conduct, Holt, 1922.
Experience and Nature, Open Court, 1925.
The Public and Its Problems, Holt, 1927.
Introduction to Sheffield's Training for Group Experience, Inquiry, 1929.
Individualism: Old and New, Minton-Balch, 1930.
Philosophy and Civilization, Minton-Balch, 1931.
How We Think, rev. ed., Heath, 1933.
Art as Experience, Minton-Balch, 1934.
"Authority and Social Change", in Authority and the Individual, Harvard University Tercentenary Publications, 1937.
Logic: The Theory of Inquiry, Holt, 1938.
"Theory of Valuation", International Encyclopedia of Unified Science, University of Chicago, 1939.
Intelligence in the Modern World, Modern Library, 1939.
Unsigned interview "Dewey Unchanged", Education Section, Time Magazine, (Vol. 47, June 24, 1945), pp. 45-48.
Problems of Men, Philosophical Library, 1946.
"What Ideas Are Safe?", (editorial by Henry S. Commager quoting Dewey, Saturday Review of Literature, (November 5, 1949), p. 20.
Knowing and the Known, (with Arthur F. Bentley), Beacon, 1949.

3. Dewey Bibliography

Additional relevant Dewey works were discovered by studying Milton H. Thomas, Bibliography of John Dewey, (Chicago: University of Chicago Press, 1962).

IV. Findings

A. References to Dewey in Speech Texts

Authors of college speech texts generally recommend Dewey's inquiry problem-solving pattern as one method of speech preparation. Contemporary speech educators also use quotes from Dewey to support basic speech principles about motivating audiences and using language effectively.

However, only one book used by speech educators fleetingly refers to Dewey's explorations of a concept of communication as transaction.[2] None of these contemporary speech educators have, as yet, recognized the significant meaning in Dewey's idea about speech-communicating as transacting.

B. Concern with Communication in Dewey Writings

The most probable reason why transacting, Dewey's final theory relevant to speech-communicating, has not yet been generally discussed by contemporary speech educators is that they have attended solely to Dewey's earlier and widely disseminated theories without studying Dewey's less well known or later writings. Actually, Dewey was, himself, crucially concerned about human communicating for decades before he clearly recognized its transactional nature.

Underlying Dewey's philosophizing throughout his long life was a strong conviction that democratic processes are necessary for human living at its best. Furthermore, he held the belief that a necessary condition for democracy is effective man-to-man speech communication. In order to develop an increasingly more effective community, Dewey advocated improving methods and conditions for communicating. Dewey came to believe that the distinctive characteristic of human experiencing was the use of language in communicating. As he analyzed the dependency of the democratic way of life on effective human communication, Dewey clarified several dimensions of communication. First, he recognized communicating processes as ways of uniting individuals in community and eliminating the tendency to think of individuals in opposition to society.

In theorizing about experiencing, Dewey reminded his fellow citizens of the extent to which experience is saturated with results of social communication. The effects of language-using by men extend to life in common through communication. Community is composed through communicative doings. Thus, communicating becomes the

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[2]Samuel I. Hayakawa, (ed.), Our Language and Our World, (New York: Harper, 1959), p. 75.

means for making a more meaningful life. Democratic living involves learning how to inquire and communicate the ideas generated from various human experiences. In Dewey's philosophy, educating is communicating. Even non-verbal events depend on verbalizing. This concern with human communication permeates Dewey's private correspondences, less known publications, as well as his widely read books such as: Experience and Nature, Democracy and Education, Quest for Certainty, How We Think, Art as Experience, and Logic, The Theory of Inquiry.

While still an undergraduate at the University of Vermont in the late 1870's, Dewey began having vague thoughts about a unifying model of human doings. Within the framework of human doings, communication appeared as a crucial process. By the time he received his Ph. D. in Philosophy from Johns Hopkins University in 1884, Dewey had been exposed to many philosophical models. For several years, he tried to use one model after another. Not satisfied with any of them, he began trying to develop his own. In hundreds of writings over the next sixty years, Dewey groped for words to clearly explain the nature of human doings.[3]

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[3]The following writings are particularly significant. "Psychology as Philosophic Method", Mind, XI, (Apr. 1886), pp. 153-173. "Is Logic a Dualistic Science?", Open Court, Vol. III, (Jan. 1890), pp. 2040-2043. "The Reflex Arc Concept", Psychological Review, III, (July, 1896), pp. 357-370. (Dewey rejected S-R models as too false and fragmented a representation of human doings.) "Conduct and Experience", in Psychologies of 1930, Carl Murchison, (ed.), Worcester, Mass.: Clark University Press), pp. 409-422. (Dewey referred to what humans do as transactions in this article. But the term transaction still was not given the significance Dewey gave to it later.) "Correspondence with Corinne Chisholm Frost", Dewey-Frost Correspondence #20, Oct. 14, 1931, (Rare Manuscript Collection, Columbia University Library). (In this letter, Dewey sketched some aspects of human doings. The clearest aspect of his model, at the time, was that language using men inquire back into and then formulate ideas for getting out of indeterminate situations. Dewey recognized, also, that an emotive feel, as well as a cognitive knowing accompanied human doings.) In Logic, the Theory of Inquiry, (1938), the term integration is used as a unifying concept. For several years after this, Dewey explored reaction, interaction, and other terms as possible unifying terms for his philosophy.)

C. A Theory of Speech-Communicating as Transacting

By 1945, Dewey was exploring a concept of human doings as transactings. He wrote Arthur F. Bentley that he could have saved years of work if only he had stopped thinking about reaction and interaction and considered the implications of transaction earlier. Commenting, in Time Magazine, about the great strides men had taken in finding out about the non-human realm of the universe, Dewey suggested transactional models, used to make these strides, also be applied in the study of human doings.[4]

In his last theory about human doings, Dewey indicated his preference for the term transacting, as the word most accurately descriptive of a total event involving humans. He applied transacting to human events in the way Clerk Maxwell had applied it to the scientific study of non-human events. Transacting implies mutual and reciprocal participation. Man-to-man speech communicating, as a crucial human doing, is most precisely conceived of as a transacting among men about and with other things in the universe. Speech communicating as transacting recognizes a dependent relationship among aspects of a speech event. It contrasts with models which view a static speech situation and focus upon a self acting speaker. It is distinct from models which represent speaking as simply stimulation and feedback of response, in interactings between independent speaker and listener.[5]

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[4] Dewey's 1945 letter to Bentley is included in Sidney Ratner and Julius Altman, (eds.), Correspondence Between Arthur F. Bentley and John Dewey, (New Brunswick, N. J.: Rutgers University Press, 1963), p. 60. Dewey reiterated his conviction that making greater strides in human relations would be an even greater achievement, in an unsigned interview, "Dewey Unchanged", Education Section, Time Magazine, 47, (June 24, 1945), pp. 45-48.

[5] Exploration of the concept of transaction appears in the following by Dewey in collaboration with Bentley: "Interaction and Transaction", Journal of Philosophy, XLIII, (Sept. 12, 1946), pp. 505-517; "Transaction as Known and Named", Journal of Philosophy, XLIII, (Sept. 26, 1946), pp. 533-551; Knowing and the Known, (Boston: Beacon, 1949), passim.

D. Transacting Theory Provides for Synthesizing Theories in a Model of a Speech-Communicating Event

This last broad theory of human doings as transactings clarifies and crystalizes many of Dewey's earlier ideas. Although Dewey died in 1952, without actually synthesizing his many theories, his concept of communicating as transacting provides a basis for synthesizing his theories relevant to man-to-man speech.

As a transacting, a man-to-man speech communication event is dynamic. It is a molar rather than a molecular occurrence. The non-human realm of the universe is united with the language using human realm, involving things to be known and knowers in processes of knowing. Nothing is really known until there is communicating and a trying out of what is agreed upon in a particular situation. At some particular point in space-time, any speech event starts as an indeterminate situation. If communicating occurs, there is a democratic move toward better community.

In retrospect, Dewey's relevant theories synthesize into a transactional model of a man-to-man speech event encompassing nine aspects. Speech-communicating as a transacting involves: 1. an indeterminate situation, 2. communal association, 3. abstracting, 4. inquiry, 5. organizing, 6. valuing, 7. communicating men reciprocally using language about things in process, 8. a clarified situation, and 9. movement toward greater community.

This verbal model based upon Dewey's theories indicates that when humans really communicate there is reciprocal stimulation among participants in relation to a situation. This is a different concept of communication from those in contemporary speech texts which are based upon a one way stimulation and feedback of response. Dewey's concept of communicating as transacting includes speaker along with listener and the situation spoken about in an observable event. Dewey does not pit man agains t an environment. Rather he views man as an integral constituent of and in an event. The model based upon Dewey theories requires examining the total speech event even when a portion of the event is being described. Each of the nine aspects is a complex theory which Dewey spent many years formulating. The aspects are analyzed in the following section.

E. Nine Aspects of the Transactional Model

1. An indeterminate situation[6]

A speech-communication event begins as an indeterminate situation. While man-to-man speech-communicating implies getting something to say, one can not get something to say out of nowhere. Potential speaker and listener (s) exist in the midst of an actual situation. Without language using, however, experience is dumb, meaningless. Each situation has unique qualities which make it distinct from all other situations. Men would remain at the animal level of reflex, random, or routine habits of doing were it not for the use of language. If a communication event is to proceed, the indeterminate situation has to be transformed through the use of discourse. Otherwise, in the ensuing wild, emotive confusion, the situation remains indeterminate.

2. Communal Association[7]

Language using men associate what they have learned in a particular culture with things in the currrent situation. Since there are numerous ways of doing, without some guidance from communal association doing would be defeating in the very processes of deciding what to do. One brings whatever one has already learned to an indeterminate situation. Through associating the new with the known, the event proceeds. Even silent thought and soliloquy about a situation are dependent upon having had some converse in communal association.

3. Abstracting[8]

In using language, men discriminate qualities and relations in any indeterminate situation. This abstracting from the situation focuses and simplifies to a a point that the situation can be handled. Since there are far more variables than could be dealt with in most indeterminate situations, some abstracting is mandatory if a communication event is to develop. The what and how of abstracting are dependent on other aspects in each unique transacting.[9]

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[6]Dewey discusses indeterminateness in Logic, The Theory of Inquiry, passim.

[7]See Dewey's "Communication and Communal Living," in Intelligence in the Modern World, Joseph Ratner, (ed.), (New York: Modern Library, 1939), p. 173.

[8]See Dewey's Human Nature and Conduct, passim.

[9]See Dewey's Reconstruction in Philosophy, pp149-150.

4. Inquiry[10]

Once sufficient abstracting has taken place a potential speaker begins the inquiry aspect of a communication event. There are several sub-stages in any cognitive inquiry. Men using language and things transact throughout the inquiry phases. Ideally, Dewey indicated, five sub-stages take place during inquiry. However, he also recognized that in actual practice the sub-stages are often not clear cut or systematically followed. The inquiry aspect of a communication event may include the following processes.[11]

a. Formulating a problem

Abstracting about an indeterminate situation often blends into a formulation of a problem. Sometimes the first formulation will lead to a solution to the problem. Other times, it does not, and one has to reconsider the indeterminate situation. An emotive quality relating to the situation may still dominate the formulating. As various suggestion occur the event moves into sub-stage b.

b. Intellectualizing the situation as a problem

During this time, the inquirer tries to "size up" the situation cognitively. There is still an emotive quality, but it is channeled into thinking processes in efforts to ascertain causes and possible procedures.

c. Hypothesizing

Insights about the situation expand first ideas, suggested in transacting at early stages of the event, into specific suppositions. Hypotheses are regulated by diagnoses. One finds a particular hypothesis and moves into the next sub-stage of inquiry.

d. Reasoning

Data is gathered and issued to make inferences about the situation. Reasoning is limited by what one has come to know. Knowing is a form of doing synonymous with intellectual conception or meaningful understanding. Transacting occurs with information and ideas. From the known, one reasons about the unknown in the indeterminate situation.

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[10]See Dewey's How We Think, (rev. ed.), passim.

[11]See Dewey's Logic, the Theory of Inquiry.

e. Testing the ideas

One finds reasoning about the situation produces information to use in support of ideas he wants to communicate. However, other stages come before testing.

5. Organizing[12]

The next aspect of a communication event is organizing the ideas discovered in inquiry. First, one may organize his findings simply to clarify them for himself. He may have to go back into the inquiry stage to get additional supporting evidence. If the event is to develop further, some organizing has to be done to prepare to communicate with another personor persons in terms that will have common meanings. As a result of inquiry, one often has more information and ideas than time will allow him to use for speaking with another or others. The results of inquiry are used in conjunction with what a potential speaker can find out about his potential audience.

In organizing, the speaker plans what to do and how. He hopes to focus the attention of the audience on his perspective of the situation. He aims to change the indeterminate situation in such ways that through more transacting his audience will join him in mutually agreeing about the situation. Language using is a tool for organizing ideas about the situation. This motive-cognitive-motor processing of facts and ideas is dependent not only on the language using men in a cultural context, but it is also dependent upon non-human things in the conjoint transacting. In the processes of organizing, there is reconsidering of the various aspects about the original indeterminate situation that will hopefully lead to agreement about the focal point or problem in the original situation.[13] The most efficacious organization is sought.[14] The organized ideas may then be tested.

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[12]See Dewey's How We Think, (rev.), p. 128.

[13]See Alan H. Monroe, (ed), Principles and Types of Speech, 5th ed. (Chicago: Scott-Foresman, 1962), passim. Monroe developed John Dewey's organizational pattern in more detail. He found Dewey's complete pattern forms a motivated sequence including: getting and holding attention, describing the situation, indicating what needs to be done to clarify the situation, finding ways to get audience cooperation in foreseeing probable results, and finding ways to get audience cooperation in doing what is agreed needs to be done beyond a particular speech-communication transacting.

[14]See Dewey's Knowing and the Known, p. 314.

6. Valuing[15]

Another aspect of a communication event is evaluating data and ideas generated from the original indeterminate situation. What is the desirable course of transaction has to be determined in each individual case. Part of the speaker's planning involves coming at least to a tentative decision about what ought to be done. His plan for doing will be dependent upon what he perceives and conceives about the situation.

Valuing has a double aspect.[16] It involves both the concept of desiring something and processes of judging as to whether what is conceived as desirable actually should be desired in terms of means available and consequences of using the means. As a potential speaker values his ideas or plans for transactive doing, he considers the probable consequences in relation to promoting the welfare of his community.

Prizing and appraising are dependent in directing doing. As man evaluates, his head and heart are both continually involved. For Dewey, the widest gap in knowing exists between knowings about non-humanistic aspects of living and humanistic aspects. Human values, or desirable ends-in-view, have to be continually reevaluated in the light of exploding knowledge about non-human transactions. In Dewey's model, the warranted assertions of non-human nature become values to be integrated with warranted humanistic values. Cognitive inquiry, communicating, and doing are valued in relation to their worth in the development of positive attitudes. What is to be said is a form of doing. This doing should not split cognitive from affective doing.

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[15] See Dewey's "Experience, Knowledge, and Value: A Rejoinder", in The Philosophy of John Dewey, (P. A. Schilpp, ed.) (New York: Tudor, 1951), pp 517-608.

[16] See Dewey's "Theory of Valuation", International Encyclopedia of Unified Science, 11, 4, (Chicago: University of Chicago), pp. 3-67.

7. Communicating Men Reciprocally Using Language[17] About Things in Process

When men meet to communicate with a speaker, they are not passive listeners absorbing and assimilating information and ideas as absolutes. In many situations about which men communicate, the language available for use is somewhat ambiguous and vague. A great deal of time needs to be spent in many communication events developing agreement about meanings associated with words used in the particular contextual situation.[18]

Communicating distinguishes transactings in which humans are involved from non-human transactings. As men reciprocally use language in communicating, they share in building the same conception of a situation. Communicating men build verbal bridges ungapping what exists from its essence.

Through communicating things and uses for things are disclosed to men. Things acquire surrogates making them much more accommodating to human use. Indeterminate situations become capable of survey. Yet, too often men take the processes language using makes possible for granted. The use of language makes for remembering essences of one experience in other situations. It is a necessary condition for considering a present situation. It allows for insight about the situation. And, it is the tool for conveying foresight into clarifying the situation. Continual communication is instrumental to the making of the mind of man. Mind, like the rest of man and nature, is matter in motion. The proper study of man is man in motion, a communicator transactor within a universe open and integral. When communicating men, reciprocally using language about things in processes, engage in real communication events understanding develops.[19]

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[17] See Dewey's Experience and Nature, Ch. 5.

[18] See Dewey's "Knowledge and Speech Reaction," Journal of Philosophy, XIX, (Oct. 12, 1922), pp. 561-570.

[19] See Dewey-Frost Correspondence #73, Rare Manuscript Collection, Columbia University Library.

8. Clarified Situation of Cooperating Men and Things

Men bring what they have been able to find out to a communication event at a particular point in space-time. The meanings they give to the indeterminate situation can not be isolated from the particular sociocultural context in which the human transacting takes place. The human emotive-cognitive processing integrates with the nature of things as perceived by the humans in the situation. Transacting continues among human and non-human aspects of the situation. Ideas, as plans for doing, are grounded in experiences related to the indeterminate situation.[20] Thinking is a form of doing. Dewey does not make a categorical distinction among forms of doing such as vocalizing, reflective thinking, and appreciating. He recognizes many diverse forms of human doing, but each form is still a kind of transacting with other aspects of the universe. The important distinction, according to Dewey, is to be aware of difference in doings that are random or rote and those that involve reflective responsible doing.[21] Only humans perform the more complex forms of doing dependent upon the use of language.

Random indeterminate situations have no significance until language using men give significance to the situation.[22] The speaker planning to clarify a situation by transactional communicating with others has to try to plan what he will say intially in relation to what he knows about the amount of familiarity his co-communicators have with the situation. How he decides to present his view has a dependent relationship to common meanings shared with those in the event.[23] If clarification results, meaning is mutual. Specifying, or precise naming, is instrumental in conjoint clarification or transforming the indeterminate situation.[24]

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[20] See Dewey's Logic the Theory of Inquiry, pp. 23-98.

[21] See Dewey's Experience and Nature, p. 435.

[22] See Dewey's How We Think, (rev. ed.), pp. 132-148.

[23] See Dewey's Creative Intelligence, p. 36.

[24] See Dewey's "Specification", Journal of Philosophy, XLIII, (Nov. 21,1946), p. 645-663.

9. Toward greater community

Dewey was well aware of the connection of the words community and communication. It is through communicating that any semblance of community is maintained and improved. In using language to investigate indeterminate situations in a communal setting, the problems of the community are formulated and solved. As men communicate, they pool their knowledge of relevant human and non-human aspects of a situation. When communication occurs participants share in a move toward greater community. The sharing through conversing results in cooperative efforts to test their ideas in other doings. In order to cooperate, they have to come to view problems from the same perspective. They have to think reflectively about the problems and organize their thinking. In any communication event, there has to be time for initial speaker to become listener and for initial listener to become speaker.[25]

According to Dewey, the situations in which communicating is the event which actually takes place are far to rare, however. Therefore, Dewey stressed that the essential need of the human community is conditions under which communicating can take place. Dewey continually found evidence in his own experiences, nevertheless, that when conditions for communicating were manifest community flourished. One essential condition for communication, he found, is a democratic environment. In such an evnironment, nature and nurture transact so that organic man becomes communicating cultural man.[26]

Of all doings, Dewey observed, human communicating is the most marvelous. Communicating is the key to a greater, better human community.[27]

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[25] See Dewey's The Public and Its Problems, p. 208 and "The Adventure of Persuasion", New Republic, LXXIV, (Apr. 19, 1933), pp. 285-286.

[26] See Dewey's Democracy and Education, p. 114.

[27] See Dewey's Experience and Nature, p. 166.

F. Distinction of human communication and animal sounds

According to Dewey, animal sounds are direct responses either to organic conditions within the animal skin or to changes in the environment. Animals lack the complex mediating structure found in the human neural system. Dewey regarded the failure of animals to develop a tool using culture as further evidence of their inability to do conscious communicating. Men relate to animals at a less complicated level than the level on which they relate to their fellow men. While much animal doing seems to be random or rote, in comparative situations, humans learn to perceive according to what they are told about a specific situation. Humans use language to communicate about things and conditions unknown to animals. Decision making of a complex nature is not found in animal doings in which sounds are involved.

Animals seem to operate at a stimulus and response level.[28] Some animal sounds function as signals or cues. But, Dewey distinguishes this level from the human communication level of naming or abstracting.

While animals remain at a signal level of using sounds, humans have built complex civilizations through communicating. Although humans use signals, too, they also do more than this. Animals have not been known to share the common language of men at the complex verbal level of knowing in which men engage. It is animals that cannot mutually participate in verbal transactings with the intent that humans bring to these transactings.

Animals are trained in a rote fashion. Dewey devoted much energy to revising the education of humans so that they would learn to be thinking beings not robots.[29]

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[28]The investigator visited Dr. Lilly's research laboratories in Florida where study of the dolphin sounds is underway. Evidence of a very complex systematized code of sounds used among dolphins has been discovered. Dolphin researchers claim to do elementary stimulus and response communicating with dolphins. However, these studies were begun after the time Dewey wrote.

[29]See Dewey's Experience and Nature, Ch. 5.

G. Distinction of human communication and data processing by machine

Sometimes during communication events, however, it is necessary for humans to make use of complex computers and other machines to obtain data. According to Dewey, man's relationships with these machines are at an interactional level rather than a transactional one.[30]

There are no machines prior to human experience and communicating about human experience.[31] Machines are made by communicating men. Machines have to be programed. Machines operate but they do not cooperate at the same level on which humans are capable of cooperating. A particular machine remains that machine.[32] But, a human inventor can use language to understand the principles and parts of the machine well enough to make new machines that are even more effective than the first machine. A machine does not know in the sense that humans know. The machines can not program themselves the way humans learn. Machines are useful for retrieving stored data. However, judging what to do with the data, and making inferences[33] from the data is still dependent upon transacting humans.

Humans are also feeling creatures; machines are not.[34] One aspect of a communication event is valuing. According to Dewey, valuing is partially dependent upon feeling. The mechanical level of machines does not yet include reciprocal sharing of the meaning of the data.[35]

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[30] Ibid., pp. 201-202.

[31] See Dewey's "Knowledge and the Speech Reaction", op. cit..

[32] See Dewey's Experience and Nature, p. 273.

[33] See Dewey's How We Think, passim.

[34] See Dewey's "Theory of Valuation", op. cit..

[35] See a recent study concerning man to computer talk by Susumu Kuno done under A. G. Oettinger, Harvard University, National Science Foundation, Report No. 19, (Sept, 1967). This report, "Semantics for a Question-Answering System", deals with digital computer responses to humans using computer languages.

H. Educating is Transacting

For Dewey, a model or philosophy is a philosophy of educating. Thus, as he conceived a transactional appraoch to human doing generally, educating was viewed as transacting.[36] Processes of educating occur through communicating.[37] Educating is reconstructing from experience in indeterminate situations.[38] Dewey's concern was with what anything called educating should be; he was not partial to any "ism" about education.[39] For him, a model is a general theory of the practice of intelligent doing in which science and art are united.[40]

In his model, recognizing the interdependent dynamic relating of language using men and other things, educating can not aim to adjust individuals to fit into a rigid social structure.[41] Nothing is stable enough or perfect enough to warrant doing this type of adjusting. Instead, the aim is to develop inquiring communicating individual who cooperate in creating a better community of democratic citizens. Experiences outside the classroom need to be used in making instruction inside the classroom more meaningful. Subject matter is transmitted in ways and for purposes that allow students to continue learning through further communicating.

In Dewey's philosophy, teachers, eager to teach, and students, eager to learn, both participate so that the transacting is mutually rewarding. Conditions are maintained so that transacting can continue. The conditions for educating are the aspects of a communication event.

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[36] See Dewey's Knowing and the Known, p. 285.

[37] See Dewey's The Public and Its Problems, passim.

[38] See Dewey's How We Think, (rev. ed.), pp.80, 127-131, 247-279.

[39] See Dewey's Experience and Education, pp. 113-115.

[40] See Dewey's Democracy and Education, pp. 332.

[41] See Dewey's "Theory of the Chicago Experiment", in The Dewey School, K. C. Mayhew and A. C. Edwards, compilers, (New York: Appleton-Century, 1936), p. 466.

In Dewey's theory, human beings are by nature transactors. Since there are always doings in which to be involved, the problem for educators is to direct the transactions of students so that constructive growth occurs both in individual humans and society. Dewey does not favor the use of coercion to get students to listen or learn. Rather the teacher-speaker role is to make the learning situation such that the student willingly gets involved and continues to learn throughout his life. Motivating students means helping them develop positive attitudes.[42]

A teacher who transacts with students, instead of dictating to them, usually enhances their potential through freeing them to find some aspects of a particular subject that appeal to them. Students, with guidance from the teacher, develop and expand their interests. Information, which otherwise might be presented in a dull routine way, becomes vitally important in relation to appealing aspects of the subject.[43] Men do not need to be driven to become educated; the desire to learn is innate. A danger is that something other than transacting occurs. Unless educating is practiced as transacting, there can be an early destruction of the desire for formal education. School environments conducive to learning are necessary conditions for educating.[44]

Primary responsibility is given the teacher as a guide to learning. But, both students and teacher are given responsibility for controlling education by transacting.[45]

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[42]See Dewey's School and Society, pp. 115-125.

[43]See Dewey's Interest and Effort in Education, passim.

[44]See Dewey's Human Nature and Conduct, passim.

[45]See Dewey's "The Ego as Cause", Philosophical Review, III, (May, 1894), pp. 337-341.

1. Relation of Dewey theories to college level speech-communication education

The investigator found contemporary speech text authors are generally still unaware of the clear distinction between inter-action and transaction processes which Dewey made. However, this distinction seems to be crucial to college level speech-communication education. With its recognition of the interdependence of various aspects of a communication event, the concept of transacting should be a more accurate guide to observing and participating in communicating.

Dewey's concept of transacting involves recognizing the reciprocal relations among humans and the rest of the environment. It realizes that physical-emotive-cognitive processes occur simultaneously in humans. In cooperative transactions there is unity in processes. Since the event takes place as a whole, Dewey's molar philosophy seems more relevant than molecular theories. Men using language are viewed integrally rather than being viewed as men and language, separate and distinct.

Symbols are chosen by men and become a part of men's thinking about things. To Dewey it is very important, therefore, that the most accurate symbols be found to describe communication events. As speaker and listener provide mutual stimulation changes occur in both. They focus on ideas about a situation in connected efforts to clarify a situation. Processes of growth should, ideally, take place in all participants. Transactional communicating implies mutual learning. Speech educators following Dewey's theories will concentrate on this process-nature of human communicating.

If human use of speech is communicative, there is the quality of reciprocity in the processing of ideas. Communicating entails coming to share a perspective about the situation. Inter-action, in contrast with transaction, recognizes only independent entities lacking any reciprocal effects on each other.[46]

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[46] See Dewey's Knowing and the Known, p. 292.

One finds the same historical development in human conceptualizing about the nature of the universe, and doings within it generally, reflected in the history of speech education. As Dewey pointed out, man's earliest concepts were self-actional. Speakers and other things were conceived as acting under their own somewhat magical powers. Communication models dating from pre-scientific times were based on a general static concept of the way things were.

The second way of conceiving things developed as men like Sir Isaac Newton studied causal relations. In the second stage of thought, speaker and listener were viewed inter-actionally. Much of speech communication theorizing is still at this level of linear viewing. A speaker is viewed as a separate stimulator. Listener is a responder, independent of other aspects of the communication event.[47]

The third stage in the history of ideas began very recently with the Maxwell and Einstein theorizing. The non-human sciences have forged ahead by using theoretical models in which naming and describing of aspects of events are done transactionally. Dewey advocates communication theorists studying human events do the same. Transactional terminology recognizes transactors making various adaptations in correspondence with other aspects of the event.

The characteristic participation of humans in communication events is naming. Naming convey relationships between things and humans in the trans-actional event. A central task in Knowing and the Known is discussion of precise names for use in trans-actional theory about hauman doings. To name, to have ideas is to see things in total events.[48]

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[47] Ibid. pp. 103-117.

[48] See Dewey's Democracy and Education, p 29.

At the beginning of an indeterminate situation there has to be something nameable. Dewey said something in the situation is taken as a signal to begin using language about the situation. Designating or naming stems from the perceived signal. Three stages of naming flow from designating. The simplest use of language is to participate in the situation by using one word descriptive cues indicating what meaning is perceived in the event by the one involved.

In ordinary communication events, combinations of words are used at a second stage of trying to clarify the situation. The third stage of language using is specification or precise terminology about the situation.

According to Dewey, cues attempt to abstract enough from the situation to simply describe and state what is. The second stage clarifies, connects, and characterizes in relation to other knowings of the participants. The third stage is the difficult stage of deciding what ought to be done in the move toward greater community. This is where much more precision, in specifying about human events, is needed. In speech-communication, naming is thus more than just a tool. Since it is the language using processes which state, relate, and organize things, communicating is conceived of as a form of knowing.[49]

Mind and other matter unite in producing the known about the situation with which a communication event is concerned. The transactional model of a communication event requires observational procedures which observe language-using men processing by doing.[50]

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[49]See Dewey's Knowing and the Known, Ch. 6.

[50]Ibid., p. 123.

Some methods developed by sociologists seem to be in the direction which Dewey's philosophy indicates speech educators should explore to arrange empirical studies of communication events as transactions. Talcott Parsons deals with educative communicative situations in a transactional way. He calls these transactions double interchanges between speaker-teacher and listener-learner.[51] Other researchers in sociology are attempting to substitute dyadic forms of data collection for observation of either speaker or listener alone.[52]

In education psychology, Kilpatrick was influenced by Dewey's theory of transaction as described in Knowing and the Known. Kilpatrick reports on experimental research concerning the transactional nature of human perception. He indicates his work validates Dewey's theory of the transactional nature of human doings.[53] The evidence from the work done so far favors a transactional approach in studying human communication. However, many of the researchers are still confusing interacting and transacting.

In speech education at the college level, Dewey's theories point up the importance of communication for representing objects in the "real world" and coping with its indeterminate situations. Transactional approaches relate various fields of traditional study. Dewey's theories invite speech educators at the college level to develop a communicology uniting and using knowings from various disciplines. A combined effort is needed to develop the mothods for accurate study and practice of transactional communication.

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[51]See T. Parsons, "Theory and Methodology", in Sociology Today, (R. Merton, Cottrell, and Broom, eds.), (New York: Basic Books, 1959), pp. 20-34.

[52]See T. Parsons and E. A. Shils, (eds.), Toward a General Theory of Social Action, (Cambridge, Mass.: Harvard University Press, 1952), pp. 469-477.

[53]See F. P. Kilpatrick, (ed.), Explorations in Transactional Psychology, (New York: New York University Press, 1961), passim.

In accepting communication as transacting, one recognizes the situation as constantly in flux. The effects of many variables need to be studied simultaneously. Participants change as they communicate. In changing themselves, humans also change and exchange ideas in relation to the situation. Persons participating and things form an event. One event continues into other events. Communicating means learning. It requires a conscious continual awareness and an attempt to control the course of events by mutual participation in directing communal doings.

Communicating as transacting is the vital bridge between knowing and other forms of doing that lead to more knowing. If speech communication theorists could develop Dewey's transactional theory from where he left off, it seems possible that they would also be developing a unified theory of human doing and learning. In communication things become known. Communication provides the transactional means for making a greater human community.

Essentially, Dewey inveighs speech communication theorists working at the college level to recognize the crucial task of developing his transactional theory in detail and testing it empirically. If modification of his theories occur in the process, this is the way it should be. Dewey consistently discouraged disciples and encouraged inquirers to continue conscious efforts to find new meaning in events. In conjoint attempts to find out and improve the human conditions of living, speech-communicating educators need support to continue the work Dewey began.

V. Conclusions

A. The characteristic which distinguishes humans from all other things in the universe is language using.

B. John Dewey's other theories relevant to college level speech-communication education are clarified by his last encompassing theory of human communication as transaction.

C. Dewey's transactional concept of communication contrasts with theories that view human speech as inter-action or self-action.

D. The theory of speech-communication as transaction provides a framework for synthesizing Dewey's other relevant theories.

E. The transactional model based on Dewey's philosophy includes the following nine aspects of a communication event.

1. An indeterminate situation
2. Communal association
3. Abstracting
4. Inquiry
5. Organizing
6. Valuing
7. Communicating men reciprocally using language
8. A clarified situation
9. Movement toward greater community

F. For Dewey, educating citizens for democratic living requires transactional communicating.

G. Testing Dewey's transactional hypothesis in empirical studies should follow.

VI. Recommendations

A. In using Dewey's concept of transacting, future researchers need to recognize that it is a unique framework for viewing communication.

B. Specific terminology needs to be created to describe human communication with even more precision. The trial group of names included in chapter eleven of Knowing and the Known should provide a starting point for this work.

C. Distinctions should be made between transactional events and other human uses of sound.

D. Although investigators focus on various aspects of a transactional communication event, they will need to be mindful of the interdependence of each aspect in the total event.

E. The model based upon Dewey's philosophy requires that the speech researcher unite and apply information and procedures developed within various academic fields in a broad study of communication.

F. Beyond the study of traditional speaking events open to public observation, Dewey's theories should be applied in studying teacher-student classroom transactions.

APPENDIX D.--ERIC REPORT RESUME

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This is an exploratory study. A more accurate model of man-to-man speech-communication was searched for in a study of relevant writings by the philosopher-educator, John Dewey. Essentially, Dewey viewed communicating as transacting. This concept of communication contrasts with current models which view speech as self-action or inter-action. Speech-communicating as transacting recognizes the cooperative, rather than operative, processes involved.

The model constructed from Dewey's theories unites the realm of men using language and the realm of other things in a time-space communication event. An indeterminate situation is clarified through reconstructing experiences. Processes of abstracting, inquiry, organizing and valuing culminate in greater community through communicating. Communicating is educating. The model provides a new approach to teaching college level speech.

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